

LETTER

TO

Mr. *BISSET*, *R*

Amicus

Eldest Brother of the Collegiate
Church of St. Catherines;

IN ANSWER to his

REMARKS

ON

Dr. SACHEVERELL's Sermon.



Wherein is set forth the Honesty of the

DOCTOR.

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A
L E T T E R
T O
Mr. *BISSET*, &c.

Reverend S I R,

YOU cannot but expect that your late Remarks on *Dr. Sacheverel's* Sermon, has occasioned various Speculations, in this Critical Age: Every Man that Prints, Appeals to the People who Read, and ought to be content, to hear them pass their Censures——Nor is it unjust for *any Man* to Answer, Censure, or Animadvert, upon a Printed Paper, provided only that his Answers, Censures, or Animadversions, are but themselves to be defended in the Nature of them: And thus for the Author of *Remarks*, &c. as he speaks to all the World, so he makes them all Judges of what he says——Upon this Foundation, Sir, I presume a little to Animadvert upon your Remarks on the Reverend *Dr. Sacheverel's* Sermon, Preached at the Cathedral Church of *St. Paul's*, on the late Anniversary, for the fifth of *November*——*And hope you will take it in good Part.*

I shall pass by all the Satyr you are pleased to let loose upon the Reverend *Dr.* for *be it*, that he was a little Transported into *some Things*, which you may call Indecencies: The Scripture Rule you well know, ought to prevail, that we should *not render*
Railing

Railing for Railing——and therefore from a Brother of the same Cloath, the Dr. no doubt, did not expect such Treatment.

Before I begin to Examine your particular Remarks, which I doubt not in their Order to prove most Unjust, and Impolitick, give me leave to Object in the first place, against your General——And this perhaps will appear as a strong Argument, against your real Design in the whole, *viz.* Expoling, and Exploding the Doctor's Sermon.

I begin with your Title, in which you call the Doctor's Sermon a *Pestilent Discourse*, and speak of the *SPREADING Malignity* of it——Now really, Sir, in this I think you are very far out. *I hope you will Pardon the Expression*; and tho' it be a wrong way of Arguing, to undertake Negatives, yet perhaps I may in the Sequel of this Sheet, prove to your own Satisfaction, that the Doctor's Sermon had no *Malignity* in it, nor was it in the least *Pestilential*——And as proving an Affirmative of a contrary Nature, proves the Negative by Consequence; so if I prove the Dr's Discourse *Honest, Seasonable, Profitable and Useful*, I question not, but you will Ingenuously own, I have proved Effectually, that it is neither *Malignant* or *Pestilential*.

But before I begin with this, I must take leave to Note a Word or two, of the Character of Dr. Sacheverel, which I shall do, to clear up the first Part, (*viz.*) *That his Sermon was Honest*——Know then, Sir, that the Reverend Dr. was a Fellow of *Magdalen College, in Oxford, and that, before he was Chosen to St. Mary-Overs in Southwark*——While he was

at *Oxford*, he became a Celebrated Preacher upon these publick Occasions——He Preached several *Affize-Sermons*, and always Declared War against the *Dissenters*, hung out HIS FLAG of Defiance against *Toleration*, *Occasional-Conformity*, and *Dissenting*——and being always thus profestly an Enemy to the *Dissenters*——his Sermon was *honest*, it was all of a piece, with his known Practice——*He knew well enough* what was to be expected from him, and therefore I say *It was honest*——No Man was deceived in his Expectation——Nay farther, they that Invited him *no doubt* knew what to expect, and did expect it, *and for that End, Invited him to Preach*, and therefore had he failed of his Ordinary Method, it had not been *honest* in him, he had deceived his Employers, and not acted like himself; Nay, I believe I might appeal to your Self, Sir, if you did not expect what you found, when you heard Dr. *Sacheverel* was to Preach——and if you would not have profest your Self Cheated, and Disappointed, if you had not heard such a Sermon?——It is evident then, the Sermon was most *honest* and *sincere*, that it was a Sermon Preached from the very Heart of the Minister Preaching; *Well would it be with all, if all the Gentlemen of the Gown, would with equal sincerity, Preach what they believe, wish, and heartily profess*, as this Reverend Dr. has done.

I acknowledge, many of the Reverend Clergy at this time, may be as hearty in their Wishes, as this Gentleman, but they do not speak it out so honestly——*such plain English*; They are so Infected with that poisonous

sonous Drug, called *Modesty*, that they Mince Matters, and do not speak home as the Dr. does—— Indeed I cannot but think, it would be much better for all Sides, if they would all speak out plainly, and without Disguise—Then the World would know what they mean——They would not need *to be put upon* by any more SHORTEST WAYS, and such Phanatical Tricks, to explain their meaning——The Dr. has been one, *you jee*, that Dares be *Honest*, and speak what he thinks

Next I say, what the Dr. has said in this Sermon, was most Seasonable ; and to this, I may join the Heads I had separated, (*viz*) Useful, Profitable, &c. and to make it out, I shall Enquire how it is *Seasonable, Useful, and Profitable*.

1 To the *Dissenters*.

2 To the *Church of England*.

Under these Two Heads, I shall go near to Answer all your Objections, against the Reverend Dr's Sermon, and consequently Convince you, I hope, that you were very much in the wrong, to Remark upon so Excellent a Discourse, and especially to give it such hard Words, as *Malignant and Pestilent*.

And really, Sir, these Words are very Offensive, to a great many honest good People ; for that they think you very much wrong the Dr. *to Suggest* that he should Infect any Body ; or that *any thing* he so Learnedly says, should have the least SPREADING Malignity——but of this hereafter.

I begin with the *Dissenters*, Sir, and I doubt not *I say* to make appear that——what the Reverend Dr. has

said of them, is both *Useful Seasonable*, and *Profitable* to them—and indeed plain Dealing is useful both to Friend and Enemy—but especially to Enemies, for then they know what they are to trust to—'Tis like the King of *Denmark's* Declaration before his Expedition into *Schonen*, it tells the *Swedes* what they are to expect——Now the Dr. has honestly told the *Dissenters*, what they are to expect from him, and his Party; he has *Drawn the Sword* at them, and they know their Enemy—and have no more to do, but to prepare for their own Defence.

But *you will say*, how is this made *profitable* to them; it is *useful* to a Man to know an Enemy, and it may be *seasonable* to him to have that Enemy discover'd to him; but it cannot be profitable to any Man to have an Enemy at all?

No, No, Sir, I do not say it is profitable to have an Enemy; but it is always profitable to a Man, or Party of Men, when they have Enemies, to have those Enemies *Distracted*, and *Raving*; for that Rage entirely deprives them of the Power of acting; takes away the use of their Reason, and gives a manifest Advantage against them.

'Tis the Subtle, Smiling, Fawning, Wheedling, Cautious Enemy, that is the *Dangerous Enemy*; the Furious, Hasty, Precipitant Enemy, always Splits himself upon the Rocks of his own Passion——and Throws his Cause down the Precipice of his own Rage——This is the Way the *Revolution Principle*, and the Interest of the *Dissenters* in this Kingdom has always been Establish'd——and this is the Way they will still be faster, and faster fix'd, in their present

sent Liberty: You are so mistaken, Sir in thinking that Dr. *Sacheverel* has Injur'd the *Dissenters*; That upon my Word, I think he has done them most Signal Services all along—I wish you would Consider of one thing, which really is worth your while.— I wish it does not appear that this Sermon is another of *De Foe's* SHORTEST WAYS, and that the Dr. is in a Plot with the Phanaticks, to make the Church of *England* appear Odious, and Hateful to the World.

Now, Sir, to *Illustrate this Thought*, will you be pleased to look back a little, as I know you are a Master of History, and do but see, how very recent Transactions, will Confirm the Truth of what I assert— viz. that Precipitations have always fixt the Interest they would Destroy, and been the Ruin of the Precipitators.

I need not carry you back, to Books, and Records; tho' our Histories are full of Precedents; every Man's Memory will furnish him sufficient to this purpose.

In King *Charles II.* Time Deliberation, Policy, Wheedling, Bribing and Gradual Encroachments, How did they Insensibly Destroy us?—How had they Imperceptibly Debauch'd the very Principles of Liberty in the Nation? As they had also those of Morality; and had those Measures gone on, we had been Ruin'd— But when King *James* came to the Crown, He honestly undeceiv'd us, told us plainly what he meant, what he aim'd at, and what indeed all his Ancestors had aim'd at, (viz.) *Enslaving us*— And this Ruin'd the Party; had King *James* with

the Fraud, and Policy of his Elder Brother, gone on closely, and softly, we had all been Ruin'd and for ought I know, *even Popery it self* might have gone down with us——But Thanks be to God, and the King, they took the contrary Method——*Like the Re-versed Dr. Sacheverel*, HONEST and Plain; they shew'd us the whole Plot——*And what then?*——Why then, *it ceased to be a Plot*——and the whole Nation roused to Dethrone him, *that they might be safe*: They Precipitated their King, their Popery, their Tyranny, altogether, and threw them Head-long down the Steep Gulph of the Revolution.

Come we to the Present Reign, in the beginning they had her Majesties Favour, their good Mistress Indulg'd them, prompted their Zeal for the Church, and gave them the Publick Administration into their Hands; hoping for the Honour, and Safety of their Benefactor they would have gone on *Mildly and Gently*——and had they done so but a while, they might have carried all before them——But how did they Mistake her Majesties Word *Zeal*, for Persecution?——How did they refuse their Occasional Bill when offered them by the Lords with *but one Amendment*?——Which they would have been glad of afterwards? How did they then Precipitate their Second Occasional Bill? *which still Increased the Opposition*——Nor could they ever retrieve the first Point, *which they rashly lost*, till at last, they dash'd it in pieces against the Privileges of the House.

Did not Precipitations save the *Dissenters* in this Case?——Were the *Dissenters* able to do any thing for themselves? Did not these State-Lunaticks do it all for them?——Why then should any *Dissenter* be
 Angry

Angry when he sees High-Church-men, *Running Mad*? Has it not always been their Safety? Has it not always lost the High Church Cause, when the other have been perfectly Passive, and done nothing for themselves?—Let them rave, Gentlemen, it certainly prompts the Feavour, and such People always *Die Mad*.

They tell us a Story, of a Party of *Round-head* Soldiers, who were surprized by a Party of *Cavaliers*, and being overpower'd, were like to be worsted — The King's Men Attackt them with these *Vile Expressions*, *Damn you, ye Rebelly Dog's*, now *where's your LORD OF HOSTS*: The Officer that Commanded the Round Heads hearing it, turns to his Men, and cries aloud—*The Day's our own, Boys, the Enemy* **BLASPHEME**—Which so Daunted the others, and Encouraged his own Men, that he Beat them presently out of the Field, tho' he was greatly Inferiour in Number.

Do the *High-flyers* Rave, do they Blaspheme, never be Troubled at that; then the *Day is your own*; Precipitations, and Hellish Excursions must ruin them; *it ever did do so*, and ever will do so.

If I were a Whig therefore, *as you are, Sir*, I would Compliment my Brother *Sacheverel*, upon his doing so much Service to that Interest, and give him publick Thanks for it; for without question they are exceedingly Obligated to him.

This, Sir, is an Age of Plot and Deceit, of *Contradiction* and *Paradox*; and the Nation can hardly know her Friends from her Enemies; Men Swearing to the Government, and wishing it overturn'd;

Abjuring

Abjuring the Pretender, yet earnestly endeavouring to bring him in ; Eating the Queen's Bread, and Cursing the Donor ; owning the Succession, and wishing the Successor at the Devil ; making the Marriage (UNION) yet endeavouring the Divorce ; fawning upon the Toleration, yet Railing at the Liberty— It is very hard, under all these Masks, to see the true Countenance of any Man—There are more kinds of Hypocrisie, than that of *Occasional Conformity*—and the whole Town seems to look one Way, and row another : It is not then an advantage, to be Valued, and Prized ; and are you not oblig'd to the Person, tho' an Enemy, when Openly and Honourable Men throw off their Disguises, and tell us what they are, and what they mean ?—*Such Men*, tho' they are indeed Malignant, and Pestilential as you call them, in their Nature, yet they cease to be SPREADING, and the Danger is evited by their setting out their Lights, and giving notice to all People to stand upon their Guard against them, to shun and avoid the Contagion.

Secondly, for the Church of England.

It is very evident, the main End of the Disguises these People put on, respecting the *Dissenters*, is more particularly to deceive and delude the Members of the Church of England—who are of more moderate Principles, to amuse them with Zeal for the Churches Interest, and perswade them, that they only seek just and reasonable Restraints upon the *Dissenters*, and that they may be prevented bringing the Church into Danger—That they are not for abridging them of a Conscientious Liberty, or for restraining them from the Worship of God *their own way*, but only for checking

checking *unlimited Toleration*, and crushing their pernicious *Occasional Hypocrisie*, and the like; and this Mask of Charity and pretended Care of the Church, really deceives a great many honest, well-meaning People of the Church of *England*, who in their honest Concern for the Church, and possess'd with the Reasonableless of these Demands, *fall in with them*, from meer Principles of Zeal for Religion, and Self-preservation.

Now, are we not infinitely oblig'd to Dr. *Sacheverel*, who throws off this Mask, and fairly tells these impos'd-upon Gentlemen, what it is they really mean, rather than what they pretend——Will it not go a great Way to open the Eyes of these honest Church-men, *think you*, and will they not be easily convinc'd? We have often told them in vain, that the Safety of the Church, and the restraining Hypocrisie were but Pretences of the Party, but that the real Design was *hanging and drowning the Dissenters*, and sending both Ministers and People to the GALLOWS and the GALLEYS—And they would not believe us—POOR DEFOE with his *Shortest Way*, how did they use him, for fath'ring such a Thing upon them, and making the World believe, that *High Flyers* had such bloody Designs? But, *sure they will believe now they have it from the Pulpit*, from the very Mouth of the Oracle of that Party, and preach'd up as an indispensable Duty to *draw the Sword* against the *Dissenters*—Now they cannot say they are *sland'rd*—But it is their profess'd Principle to destroy the *Dissenters*, both Body and Soul——He owns the Design, he summons
the

the Magistrates to *draw the Sword* on them, the Clergy to *curse them*—And from the Pulpit he dooms them to the *Devil and his Angels*, that they may not want Company.

Honestly done, Sir, in Troth—And most unjustly it is that you censure him—*A most obliging Thing*, and the best Step the Reverend Dr. could have taken, to bring the World to an *Eclaircissement* in the Matter of *High Church Designs*—Now all the moderate Men, all the Men of Principles and Charity, *in the Church of England*, may see whither they were going, and what their warmer Brethren were driving them to, under Pretence of the Churches Safety—They may see here, what her Majesty *cast these People off* for, why the Reverend Prelates of the Church abandon'd them—Alas, the Queen did not care to have two Millions of her People deliver'd up to *Destruction*—The Bishops, could not think, *without Horror*, of sending two Millions of their Brethren, professing the same Faith, believing in the same Saviour, and resting on the same Hope, to the *Devil and his Angels*—And now all the moderate conscientious People in the Church, *who abhor these Principles*, will be convinc'd of the Design, and by Consequence abhor the People.

Wherefore I entreat you, Sir, recall your Satyrical Remarks, and make some handsome Apology to the Reverend Doctor for mal-treating him—And when you have done, be pleas'd to address him in the most obliging Manner possible, with humble and hearty Thanks—And lest you should think your self alone in the solemn Acknowledgment, you have hereby a
Commission

Commission sent you to give him Thanks in the Name of Abundance of People; first for his Sermon in General, and then for several of the Particulars.

First, Sir, You are to thank him in the Name of the *High Flying* Clergy of the Church, for so boldly speaking from the Pulpit, what they all mean, tho' they have not had Courage to express it.

Secondly, Thank him in the Name of all the *Jacobites* in the Nation, for so evidently clearing up their Modesty, and proving, that the Danger of *Britain* lies not in the profess'd *Non-Juror*—but in the Allegiance-swearing, Abjuration-taking *High-Flyer*.

Thirdly, Thank him in the Name of all the *Moderate Church-men*, for having fairly disbanded them from his Regiment, and acknowledg'd, they are not at all concern'd in his Bloody Principles.

Fourthly, Thank him in the Name of all the *Dissenters*, for his abundant Charity, in dooming them all to the Devil and his Angels—But above all, for leaving *them there*, as he says he will; since certainly, had he resolv'd to go with them, he would have been the greatest Curse of the Company.

Fifthly, Thank him in the Name of the Queen—for calling the Union a Mongrel, which is in plain *English*, modestly speaking a Son of a B——; since all People, to the Honour of Her Majesty, know well enough, who was the Mother of the Union.

Sixthly,

Sixthly, Thank him in the Name of the Church of *England*——for calling her Whore, since he says, Archbishop *Grindal* was one of her Bastards——For false Sons must be understood, as you say, to be Bastards, and not Sons.

Seventhly, Thank him in the Name of the Bishops for his charitable Censure of them, and his wonderful, mannerly, and obedient Command to them, to excommunicate all the *Dissenters*.

Eighthly, Thank him in the Name of the Parliament, who have tolerated Treason by Law——since, he says, all that dissent from the Church are Traytors to the State.

Ninthly, Thank him in the Name of all the Reverend Clergy of the Church, for making a *Billingsgate* of the Pulpit, and setting *St. Paul's Cathedral* on Fire.

Tenthly, Thank him in the Name of the Roman Catholicks in *England*, for so kindly inverting the Order of the Day, and dropping the *Gun-Powder Plot*, a Subject so ungrateful to them, to employ the Day upon so much more suitable a Subject—*Viz* The real Blowing up the Peace of Protestants.

And now, Sir, I presume, you will give the Doctor an Equivalent for the Affront he received at the Court of Alderman, and he may tell those grave Gentlemen of changeable Colours, that he cares not whether they thank him or no.

And

And after all this, what will you say to these Men, and why should you think strange of their Manner of Proceeding?—Alas, Sir, you need make no wonder at all of it, you have it plainly express'd, and the Reason of it annex'd, Revel. 12. 12. The Devil is come down in great Rage, because he knows his Time is short——These Things all tend to the Advantage of our Establishment, and are as useful as Poisons in Physick—Little Clamours may chafe and fret the Government, but loud Noise will awaken—Murmurs and Discontents form a Party, and Words are like private Cabals—And with these a Government often bears and sits still—But when the Drum beats, Justice rouses, and Power begins to use its Hands.

Let these People alone, when they have fill'd up the Measure of their Insolence, they will meet with Correction their own way—And as they effectually pull Vengeance, both Human and Divine, upon their own Heads, we have nothing to do but stand still, and see these Egyptians assist to drown one another in the Sea of their own Confusions.

Wherefore, Reverend Sir, I entreat you, turn all your Satyrs into Thanks and Acknowledgments, to every Kind of People, that will but forward these Precipitations. Do we not thank King James for the Revolution, the pushing Jacobites for the Succession, and the enflaming Dividers of these two Nations, for the Union? Do we not thank the Tackers for losing the Occasional Bill, and the Invaders for baulking the Pretender?—Just thus shall all Precipitations end; just thus shall they hasten their own Destruction—The holding out the bloody

bloody Flag has been the only Way to awaken the World, and drawing the Sword of Violence has been the best Step to drawing the Sword of Deliverance.

Then thank him for preaching this honest Sermon, thank the Honourable and Wise Gentlemen that invited him to it—who no doubt did it, that the virulent Spirit might disclose it self—And may he be invited to preach thus every Day, till the World become a little more enlightned, and Men may recover from that absurd Blindness, that has so clouded their Understanding.

I am, Reverend Sir,

Your most gentle Reprover,

AMICUS.



F I N I S.